Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

(毎月一回十五日發行但八月、十月ハ休刊)

Vol. XVI. KOBE, JAPAN, APRIL 15th, 1913. No. 7.

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General Notes.

The Kyōai Kindergarten graduated twelve children on March 27. The exercises were "a great success."

* * * *

At the fifth World's Sunday-school Convention at Rome, 1907, there were reported 255,544 schools, at the sixth, at Washington, 1910, 285,999, and 22,618,-392 pupils in 1907, 27,403,823, in 1910, in a population of 1,625,000,000, or one school for each 5,680 of the population.

* * * *

The International Miss'y Union meets at Clifton Springs, N.Y., June 4—10. All missionaries are invited, and will be entertained free by the Trustees of the Sanitarium. Address Mrs. H. J. Bostwick, Corresponding Secretary. Je 6 is the special day for Japan: "Awakening in Japan and Korea."

* * * *

Twenty children were graduated at the Tottori kindergarten on the 25th ult. There is only one primary school in the city which admits pupils by examination, and all of the kindergarten graduates who took the examination, passed, and the first and second on the list, of those who passed, are children from the kindergarten. A year or two ago, one child was admitted from the kindergarten, without examination, because her brother, also a graduate of the kindergarten, did so well in school.

* * * *

Official statistics in the *Tokei Nenkan* indicate that Buddhists generally pay very slight attention to female education. All the sects combined have about 10,000 youth in schools, but only 622 are girls. The inference is that Buddhism places a low estimate on woman, in striking contrast to Christianity. However, unless these government returns are more accurate than those about the number of Christians, recently quoted in the press, they grossly misrepresent the facts about Buddhist education.

* * * *

In our September issue we quoted a striking alliterative characterization of human life, from a sermon at Karuizawa, in ignorance of the author of the quotation. Mr. White kindly informed us, that it was one of those gems compounded in the crucible of Joseph Cook, and now

Mrs. Cook very graciously sends us the complete gem. "Man's life means tender teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aching eighties, shortening breath, death, the God, God."

* * * *

Prof. E. W. Clement, of the First High School, Tokyo, very kindly calls attention to the omission from our list of art-books last month, of Strange's *Japanese Illustration: A History of the Arts of Woodcutting and Color Printing in Japan*—profusely illustrated, 1896, 2nd ed. 1904, London, Bell and Sons. "Excellent." He also suggests Dillon's *The Arts of Japan*, 1906, London, Methuen & Co.—"forty-one good illustrations." Little Books on Art series; Dick's *Arts and Crafts of Old Japan*, 1906, Chicago, McClurg & Co. World of Art series. Thirty good illustrations. "The latter two are excellent for a brief treatment of Japanese art." We may add: On Shōsōin, see Okakura's Ideals of the East, p. 126 f., and Papinot's Dictionary, p. 590.

* * * *

Tendai is the oldest of the large Buddhist sects in Japan, and stands seventh in the list as respects number of temples, etc. It has three bishops (*kwanchō*), corresponding, we suppose, to its *sampa*, or three branches, the original, with its seat at Enryakuji, Mt. Hiei (805 A.D.), the Jimon, founded by Enchin (Chiso Daishi), at Anjoji, Miidera, Otsu (858 A.D.), and Shinjō, founded by Shinjō Shonin (Jisetsu Daishi) at Saikyōji, on a foothill of Hiei, Sakamoto (1476 A.D.). Tho not given in the government statistics, there appears to be a fourth branch, Tōeizan, founded by Tenkai (Jigen Daishi) at Kwaneiji, Ueno, Tokyo, 1625 A.D. The most popular temple of this branch is now the renowned Zenkōji, at Nagano. An interesting temple of the same branch, is the Tottori Zenkōji.

* * * *

We are privileged to print one of the late Dr. Gordon's poems, composed one summer on Mt. Hiei. In sportive mood, the camp listened to a program including this poem. Up to the time of his death no one in our Mission, and very few foreigners in Japan, had as good a knowledge of Buddhism as Dr. Gordon. He excelled also in knowledge of the Japanese language, and his well known sense of humor is displayed in his use of the excruciatingly long spun out polite terminal form, as the refrain of each stanza. All white tenters, of what may now be denominated the old days of Hieizan, will have innumerable happy memories awakened by this poem, and some sad ones, too, but all will be most grateful to Mrs. Gordon for permission to share it again with the old friends who originally heard it in 1889, and with a wider circle who will be interested in it, even if they have not the precious associations with Mt. Hiei, of the old-timers.

* * * *

The opening ceremony of the Conchological Museum newly built at the sole expense of Mr. Hirase Yoichiro, the well-known and only conchologist in Japan, was held in the Museum at the corner of Hiromichi, Sosui-dori, Kyoto, on Saturday, the 22nd inst. The museum was thrown open to the public from the following day. The opening of this interesting and educational conchological museum through the generosity of Mr. Hirase, is most praiseworthy, and, no doubt, the building will become a conspicuous place of additional interest to the ancient Capital. The first floor is reserved for the display of ordinary shells of every kind, both from fresh and sea waters, and any amphibia collected in Japan proper and new Japanese territories, and so pleasingly arranged that visitors can, at a glance, distinguish the different varieties. In addition, a great many shells that have been exhumed in Tango, Idzumi, Musashi, and other provinces; shells in the old days used as money tokens in America, in the South Sea, and so forth, and novel shell decorations, and many other fine collections, numbering over 3,000 species, are on exhibition. The home collection is most in evidence, as,

owing to lack of space, it has been found impossible to put on view the whole of the valuable collection. Two compartments facing the west, on the upper floor, are specially reserved, so that conchologists can have access to reference books and drawings in connection with conchology.

Kobe Herald, Mch 31.

* * * *

We can not forbear referring to the crowning success of Mr. Hirase. He is a graduate of the Dōshisha, and one who has brought distinction to his *alma mater*. He stands without a peer in Japan, in his chosen specialty. In all subsequent years he will be known as the creator and father of the science of conchology in Japan. Writing on this subject, over a year ago, Prof. Gaines, formerly of our Mission, and one of Mr. Hirase's teachers in science—the one who first inspired him with a love for it, said: "Some competent judges think him the *best collector* of shells in the world to-day. He has done a wonderful work in conchology, sending men all over Japan, Formosa, Loo Choo Islands, etc. He has brought to light hundreds, probably thousands, of new species. He has put in twenty-five years of earnest, honest work on his collecting, with wonderful results. He deserves success, and Japan will be the richer, if he does succeed." We may add that, for several years back, Mr. Hirase has maintained an interesting branch conchological museum, with possibly two thousand species, at Maiko, on the Inland Sea, and it has been a delightful objective for a tramp from Kobe or Suma. Such species as *scala magnifica*, found in all the world only at the Naruto, between Awaji and Shikoku, *Nagaitokakegai*, and other rare species, are to be seen there. For a brief time—about two years—1907-1909, Mr. Hirase publisht an able conchological magazine, fully illustrated, but however much richer in mind and in satisfaction he may have been with his periodical, he became emphatically poorer in pocket with each number, and the magazine had to suspend.

Personalia.

It is gratifying to know that the latest news from Mrs. J. D. Whitelaw is encouraging, and that she was on the road to recovery.

Mrs. Sidney Lewis Gulick returned to Kyoto on the third inst. from her long sojourn at Karuizawa. Dr Gulick attended the Mott meetings.

Dr. Newell past thru Kobe on the first inst. on his way to the Mott meetings at Tokyo, after which he will tour the Sendai field for two or more weeks.

On March 21, Mrs. Frances Hooper Davis and Miss Adelaide Mary Daughaday past the thirtieth anniversary of their entrance to our Mission.

Mr. Luther Halsey Gulick captured first prize in the oratorical contest at Oberlin, and thereby is eligible to the Oberlin contest with other higher institutions next month.

Mrs. Douglass Smith, Hubbard Woods, Ill., of the W.B.M.I. Executive Committee, was a member of the Sunday-school party. She is accompanied by her son, Mr. Kenneth G. Smith.

Miss Elizabeth S. Fuller, of Newton, Mass., a classmate of Prof. Frank Cary, at Newton high school, and of a niece of Mr. Stanford, at Abbot Academy, is visiting in Japan for several months.

Miss Margaret E. Weed, of Monmouth, Ill., but for three years engaged in Associated Charities' work, Chicago, came out by the *Tenyo Maru*, to marry Chas. L. Gillette, M.D., of our Foochow Mission.

Mr. and Mrs. (Ada Wright Cockroft) Richard Ray Mitchell past thru Kobe, Mch 9, on the *Mongolia, en route* for the Philippines. Mrs. Mitchell was a teacher at Kobe College a few years ago. Their home will be Manila.

Miss Minnie A. Robertson, principal of the Canadian Methodist Eiwa Girls' School, Kofu, and Miss Jessie L. Howie, of the same Mission, Kanazawa, sailed on furlo, by the *Prinzess Alice*, from Kobe, on the 6th inst.

Prof. and Mrs. Frank Müller, of Tokyo, paid a flying visit to Kobe, their former home, on the 7th instant. Mrs. Müller attended the Fifteen Club meeting on the 8th, with its interesting program on Maeterlinck, prepared by Miss Cozad.

Miss Mabel Jencks reports that her youngest brother, Horace, was married last October, leaving the old home to her and her father, who keeps well and strong. Mr. Philip Hazen Jencks, with his wife, two boys, and baby girl, occupies the other part of the house, however.

Sup't Emil Schiller and Mrs. Schiller, of the German Evangelical Mission, Kyoto, have gone on furlo, leaving Kobe by the *Yorck*, Mch 23. Sup't Schiller is a regular subscriber to MISSION NEWS, which follows him to France, Rue Claude Masse, La Rochelle, c/o Prof. Camille Guignot.

Rev. William Leavitt Curtis, Niigata, concluded he would crawl out of the snow-drifts, and take a vacation in "the sweet sunny south," visiting stations as far south as Miyazaki. Last month he printed five hundred copies of his Easter sermon, in an attractive Japanese dress, for use as a tract, *Fukkatsu no Hikari*.

Miss Elizabeth Torrey, 519 East 78 St., N.Y. City, recently visited the Holbrooks, who were well. She had a pleasant visit with Miss Abbie Wallace Kent, on the latter's way North, in December, who seemed to have changed but little, with the passing years. Miss Torrey is well, except that she can not use her eyes for reading.

Miss Anna Bancroft Jones, of Granville, O., was a member of the Sunday-school party. She is a member of our Western Turkey Mission, stationed at Constantinople, where she teaches in the American Gedik Pasha Mission School for girls and boys. After visiting Chosen and North China, she will proceed with the party across Siberia.

Rev. Jesse Blackburn Thornton, late pastor of Union Church, Kobe, returned there Mch 20, with his family. It is expected that he will be associated with the Evangelistic Band (*Dendōtai*) in the establishment of a Bible Training School at Kobe. In this connection, we infer, is the expected arrival of Rev. B. F. Buxton, in the autumn, for a residence of some two years in Japan.

Miss Laura May Kinkead, 416 So. Clay Av., Kirkwood, Mo., writes from Los Angeles: "I heard of Miss Forbes, when I was in San Francisco. She has been doing excellent work as extension secretary of the Y.W.C.A., but has been sick several times during the year, and it seems a question whether she is strong enuf to continue. The ladies speak very highly of her, and of her work."

Messrs. Bennett and Warren, and the Stanfords visited Izumo at the end of last month. They saw the treasures of the Taisha, or Great Shintō Shrine, including an interesting "fire-drill," for producing sacred fire by friction, to use at the sacrifice of new rice on Niinamesai. But most interesting of all, was the regular religious service, witnest at the Haiden.

The engagement is announct of Miss Susan Fisher Gulick, a student at Hartford School of Missions and Mr. Louis Leverett Davis, of Elgin, Ill. Miss Gulick is the daughter of Dr. and Mrs. Gulick, Kyoto. Mr. Davis is the son of Mrs. Davis, Kobe, and is ass't gen'l manager and chemical engineer of the Nat'l Boiler Specialties Co., Elgin. Engagements are a specialty of our Mission these days. Next?

Just before Easter, the engagement was announct of Miss Helen Cary Berry, Worcester, Mass., to Rev. Horace Flavel Holton, pastor of the First Cong'l Church, St. Louis, Mo., formerly of Kansas City, Mo., where he brought a missionary church up to independence. He is a graduate of Amherst, '02, in the class with Gordon Berry, M.D., and of Yale Divinity School, '05, in which year he was ordained. Miss Berry has been teaching again since January.

Rev. Chas. L. Storrs, of our Foochow Mission, reacht Japan, Mch 18, by the *Tenyo Maru*, and came overland to Kobe,

This effort was started just among by government school teachers who had felt the need in their own schools. Seeing the striking success of the experiment offers joined with them in widening the circle of influence. The active supervision however has been left to the teachers, this course being less likely to create suspicion. How long the opportunity will last we do not know, but we must take the tide at its flood! There are 3,000,000 students in Japan. We believe we can reach quickly 100,000 of them, and can influence three times as many. We shall soon be distributing 10,000 papers. In April last 112 copies were sent to 15 schools; by July we were sending 1,000 to 25 schools; in November it was 4,000 to 88 schools but in December there were now 143 Christian Centers, 8,300 to 1911. Expenses upon 20,000 students on our list. We shall take on privilege upon 20,000 students on our list. To meet this as many more schools as funds in hand permit. To meet this unique opportunity we earnestly appeal to friends of students to join us immediately in contributing the necessary funds.

H. ST. GEORGE TUCKER, (Signed) R. P. COBBOLD.
SIDNEY L. GULICK, FRANK MULLER,
OTIS CARY, C. M. FISHER,
W. A. DAVIS, C. S. PHELPS,
C. M. SINCLAIR, Treasurer, Matsumachi Dembun, Kyoto.
GEO. E. HORN, Secretary, 13 Kamio Kaman, Kyoto.

1913.

MR. C. M. SINCLAIR,
Matsumachi Dembun, Kyoto, Japan.

Dear Sir:—

For the Students' Christian Literature Supply Society.

I subscribe the sum of .....

for the calendar year.

(Name)

(Address)

.....

NOTE:—Friends in America may send International Postal Order or, if they prefer, a check.

This effort was started last spring by government school teachers who had felt the need in their own schools. Seeing the striking success of the experiment others joined with them in widening the circle of influence. The active supervision however has been left to the teachers, this course being less likely to create suspicion. How long the opportunity will last we do not know, but we must take the tide at its flood! There are 600,000 students in Japan. We believe we can reach directly 100,000 of them, and can influence three times as many. We shall soon be distributing 10,000 papers. In April last 115 copies were sent to 12 schools; by July we were sending 1,000 to 52 schools; in November it was 4,000 to 88 schools and in February, 8,200 to 140! There are now 143 Chu Gakko having about 50,000 students on our list! We shall take on as many more schools as funds in hand permit. To meet this unique opportunity we earnestly appeal to friends of students to join us immediately in contributing the necessary funds.

(Signed) H. ST. GEORGE TUCKER, R. P. GORBOLD,
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(Address).....

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A REMARKABLE SITUATION—CONFIDENTIAL.

Kyoto, April 1, 1913.

Dear Friends :—

By common consent those in closest touch with the government schools in Japan agree that unparrelled spiritual need has generated among the students unprecedented hungering for spiritual food. While their teachers are still leaning upon the broken staff of formal ethics, and while the "Mombusho" is still groping its way in the moral labyrinth of its own making, the students themselves are rebelling against the crude materialism of the late Meiji era and are turning to a new idealism for inspiration and comfort. Many thoughtful publicists suspect that Christianity has to give what these students need; we Christians know it! But how is the point of contact to be made? With few exceptions the schools are closed to active Christian propaganda by teachers or missionaries. How then are these 600,000 students above the primary grade to be reached and succoured? While counting the "many adversaries" "an open door and effectual" has been discovered! The students will devour Christian literature and the school authorities will allow it to be circulated!

The plan is this: We as sympathetic teachers and friends undertake to furnish to interested students a taste of good, wholesome Christian literature. To us this means the pure gospel in modern speech and attractive form! We distribute the papers through carefully selected persons in the school, always with the endorsement of the principal and often through his personal influence. For the present we are using the admirable little sheet called "The Morning Light," because we find it racy, up-to-date, spiritual and non-sectarian. We distribute copies to from ten to twenty per cent of the students of each class with the stipulation that they be circulated. Almost without exception, they are eagerly received. Indeed the only criticism we have heard is to the effect that sometimes the students quarrel for precedence in receiving copies!

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to rejoin the boat. At Kyoto he called on his college classmates, Revs. M. D. Dunning and F. A. Lombard. There also he met his uncle, Mr. S. N. Nichols, an editor, from Jacksonville, Fla., who spent a brief time in Japan, before going on to China by the *Persia*, from Kobe, Mch 28. Mr. Nichols is an earnest, Congregationalist Christian, in whose party are his grand-daughter, Miss Henrietta DeSilva, and the Methodists, Rev. and Mrs. Arthur F. Ewert.

Prof. Francis Greenwood Peabody's arrival at Yokohama, by the *Korea*, on the first inst., is a noteworthy event, in view of the lectures he is expected to give. We regard him, in the best sense of the term, a great Christian scholar. His books all stand among the most important for this age: "Jesus Christ and the Social Question," "The Religion of an Educated Man," "Jesus Christ and the Christian Character," "The Approach to the Social Question," "Sunday Evenings in the College Chapel: Sermons to Young Men"; some are publisht by Houghton and Mifflin, Boston.

Mr. Hollis Adelbert Wilbur sits at his new desk, in his new office, in the new Kobe Y.M.C.A. Hall, with a new, complacent smile at his new surroundings. Last month, however, saw him in Shanghai for a conference with Messrs. Mott and Eddy, and China secretaries. He reports the Mott-Eddy meetings in China very encouraging. The friendliness of the authorities was gratifying. At Kirin the governor erected a mat-shed to hold 2,500, as there was no suitable meeting-place. At Foochow, the provincial authorities postponed the school examinations that they might not interfere with the meetings. About 6,000 young men signed pledges to study Christianity.

Rev. Wm. Rockwell Leete, M.A., a graduate of Yale in 1908, and of Union Theological Seminary in 1912, reacht Yokohama on Mch 18, by the *Tenyo Maru*, and sailed from Kobe for Tientsin, by the *Awaji Maru*, Mch 25, to join the Shansi Mission at Fenchow. He was one of five ordained at Salem, Mass., and is the third of them to go to the foreign field. He is a son of Rev. Wm. W. Leete, D.D., lately pastor of Dwight Place Church, New Haven, Conn., of which our Dr. Learned was a charter member. After graduation from college Mr. Leete was College Y.M.C.A. Sec'y one year at Williams College, and for another at the College of Physicians and Surgeons, Columbia University. At this University he took his M. A. degree in Religious Education. Mr. Leete takes out a moving picture machine to use in his work; and seems just the kind of man to wake up China and help her progress.

Teshio in the Snow.

The severe cold of winter had moderated so as to make living without fires possible; the snows still lingered—eight feet deep at Otoineppŭ—so that travel by sleigh was easy; and the people in the interior were at leisure, and were eager for spiritual teaching and leading. Everything conspired to make the tour with Pastor Kokita, March, 12-28, pleasant and profitable.

Our visits, with three exceptions, were in places where there is no regular Christian work, and where there is no organized group of Christians. Besides travel by train, we had one hundred and twenty miles by sleigh. Twenty-four (24) addresses were made in thirteen (13) meetings, in ten (10) different places. The assemblies were in theater, church, school house, dwelling, inn, *ekitei*—variety enough of every sort to satisfy the most exacting taste.

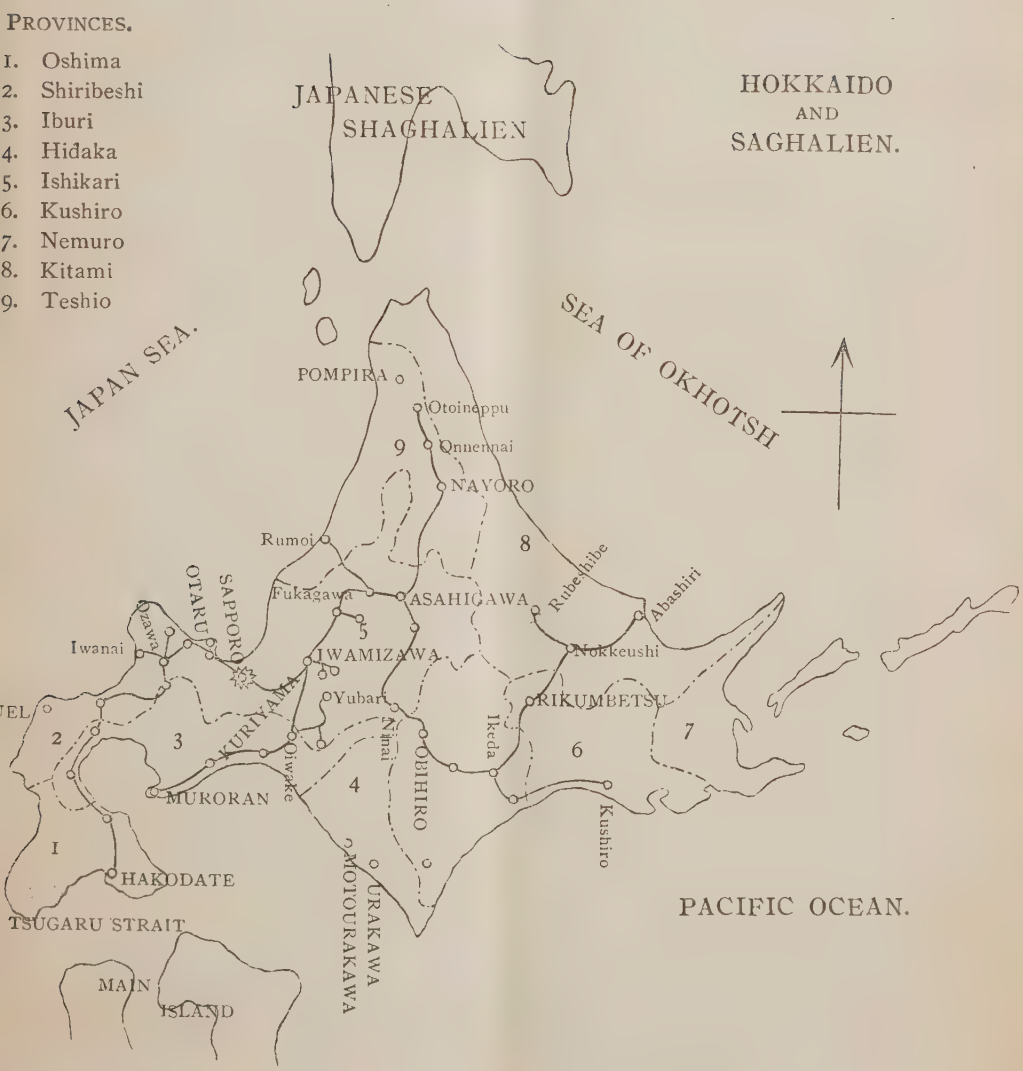
The outstanding impression of these still unevangelized regions, is that many people are hungry for an ethical dynamic, some are intelligently and definitely longing for a spiritual faith, and a few, at least, are seeking a Christian experience. For the rest, let me mention a few incidents. On alighting from the train, the first evening, I was met by Pastor Kokita, and a non-Christian man from

a small town, on our route, where we had not planned to stop. This man urged that we visit his place next night for a preaching service. Within two minutes from the time I set foot on the platform, I had acceded to his request, and he took the same train to go home and make ready.

In the town of Teshio, a coast town with large lumber and shipping interests, in response to a postal card we had sent, announcing our intended visit, and our desire to hold a meeting, we were met on the border of the town, before we reached our inn, and informed that the theater had been secured, rent-free, the time for meeting fixed at 6 p.m., two local speakers invited to precede us, and full notice of the meeting given to the public, with some sixty special invitations issued. The time arrived, the two local speakers gave brief addresses, Christian in tone and in substance. Over a hundred people listened, with apparently deep interest, to four addresses. Next night, a score gathered for Bible study, and, of these latter, two or three seemed specially interested, and one, a school teacher, seemed really to have already much of the spirit of the Master.

Readers of MISSION NEWS are familiar with the story of the little church at Pompira, how a group of immigrant Christians, while they were felling the forests, clearing the land for their first crops, and building their own humble cottages, roofed and sided with split shingles, organized themselves into a church of some twenty-five members, and, next year, built a meeting house, better in style, and quality, than any of their cottages; and without ever having a minister, maintained a service for adults, and a Sunday-school for children. Eighteen months ago the leading spirit of all this Christian courage and activity moved to Tokyo, and erelong the services and the Sunday-school were both neglected, and the church door ceased to be opened on Sundays. This state of affairs was deplored by the very people who hardly felt able to remedy it. One brother came to the station, twenty miles, with his sleigh, to meet us, spending three nights away from home, and proving very helpful to us. He devoted the three days of our stay in Pompira, to us and to the work; and again, with his own sleigh, took us twenty-five miles on our way, and spent three more nights away from his home, helping in the work, public and private. Now two or three of the young men declare their purpose to resume and maintain both the Sunday-school and the Sunday service.

There was, on our route, one town of some 1,000 fishing population, and perhaps an equal number of farmer people—two classes as distinct in interests and life and character as in name. We decided to stop there, though we had no acquaintance, no letter of introduction, no visible means of any sort of securing a hearing. We reached the inn about three o'clock in the afternoon, were met at the door by a brazen woman of manifestly low character, and apparently of unchaste occupation, and were shown to a room dingy and stuffy. Every circumstance and surrounding was depressing. My heart sank lower the first ten minutes after alighting from our sleigh, than during the whole sixteen days of our trip. After a brief rest we set out for the town hall, to seek the village head-man (*sonchō*). He was most hospitable to us and to our message; told us of what he was trying to do for the town (as is so often the case, he came from elsewhere to fill his office among strangers); said he would be glad to get together a few people for the evening—it was now five p.m. Sure enough, that night we had a fine company gathered from town hall, public school, drug store, and post-office. It proved as heartening an evening as our first reception had been disheartening. One young man was a baptized Christian, one had heard Mr. Bartlett last July, one had known me when he was a student in Sapporo, the village head-man had a Catholic Christian wife, and a young woman of the hotel—in contrast to the woman of the first ten minutes—



PLACES IN CAPITALS ARE *KUMIAI* CENTERS.

In The Deep Snow Country.

SNOW FIFTY-SIX FEET DEEP IN A STREET AT NAGAOKA, ECHIGO, APRIL 3.
SHOVELING SNOW FROM ROOFS.

had a Testament, and had been a church attendant before coming to Hokkaidō.

We can not but believe that, in the as yet unevangelized portions of this island, the Lord has much people that are being saved.

GEORGE M. ROWLAND.

Winter Touring in Echigo.

2. SNOW BOUND.

In my February letter to MISSION NEWS I intimated that if the snow was not too deep, I should attempt a winter trip to Sanashi, in North Uonuma Country, some seventy miles south of Niigata. The fact is, however, if there had been less snow I should not have made the tour, but because there was the worst snow-blockade in many years, I went and greatly enjoyed a week in the deep-snow region of the province. I had intended to postpone this tour, in order to make a trip to Tokyo, to hear Fred Smith, Raymond Robbins, and the International Quartet, whose Oberlin members I had known in my student days. Perhaps this plan was an attempt to run away from duty. If so, like the run-away prophet of old, I was Providentially brought back to my missionary work. Returning (Feb. 10th) from the Shibata-Nakajo tour, of which I wrote last month, I had less than two hours at home before taking the night express for Tokyo. It was not an auspicious beginning for the journey. It was snowing and blowing and bitterly cold. The train was late in starting and continued to lose time as it ploughed its way through the soft snow. The silence of the snow-muffled wheels was absolutely uncanny! The steam pipes in the cars gave forth no appreciable heat. I was not only cold but hungry. I had had no time for supper, and was looking forward to a bowl of hot *soba* (buckwheat macaroni) at Nagaoka station, but when we arrived there at 8.30, the local evangelist came to my car for a *sodan*, and we talked until the train started. I tried to stay my hunger with oranges, and with the knowledge that three hours later, at Naoetsu, there would be a chance to get the *soba*, or some hot *chawan-mushi* (a delicious concoction of steamed eggs, meat, and vegetables), and some real ham sandwiches! I shall never forget the joyful discovery of these sandwiches on a former journey. I had been listening with pleasure to the very musical intoning of *bento, osushi* (lunches and rice salad), *matchi, tabako, biiru* (beer), *masamune (sake)*, etc., as the boys on the platform were calling their wares. Among these familiar "calls" I heard a new, and, at first, utterly incomprehensible word. After puzzling over it for some time I was about to ask its meaning, that I might enrich my Japanese vocabulary, when suddenly it dawned upon me that it was the English word sandwich pronounced in four syllables!

That reminds me of a true story: A certain foreigner in Echigo, who had heard this wonderful pronunciation, tried it with startling results, when he ordered some egg-sandwiches for his luncheon: *Tamago san-ju-ichi chodai*! (Thirty-one eggs, please!)

By eleven o'clock of that cold, stormy night, I was hungry enough to have given an order for such sandwiches myself, for the train was at a stand-still, at Kashiwazaki station, and continued standing there hour after hour, while the Naoetsu sandwiches were still twenty-two miles away! At 1 a.m. a snow-covered guard came into our car, and politely requested us all to get out, as the train could go no farther, two trains being snowed-in a short distance ahead. Thankful that we, too, were not stopped between stations, we gathered up our belongings and waded through the deep snow, to the depot, only to be told, by the station-master, that every hotel in town was full! A hundred or more passengers could not even sit down in the little waiting-room, and only a favored few could warm themselves at the single *hibachi*. Permission to return to the cars was finally given, and the majority of the people took advantage of this. Being

personally acquainted with the proprietor of one of the near-by hotels, I persuaded him, by telephone, to take me in, even if he could not give me a room, and soon a man came for me with a lantern. It was a hard struggle with the storm and the snow drifts, to reach the hotel one block distant, but it paid, for I was soon seated by the big kitchen fire-place, drinking hot milk. Then at 3 a.m., after completing the thawing-out process in the hot-water bathing tank, I found that the good people of the hotel had spread a bed for me in a little four and a half mat servant's room, where I was thankful indeed to get a few hours' rest, and correspondingly sorry for the less fortunate passengers on the snow-bound trains.

The next day was the great national holiday of Kigensetsu, but no holiday for all who were willing to shovel snow along the tracks of Hokuetsu and Shinetsu railways. A great army of men and women were at work from early dawn. Five hundred worked all day, to clear the tracks in the Nagaoka yards alone. Before night I was able to get a train back to Niigata, but it was three days before trains went through to Tokyo. As it was then too late for me to attend the meeings in Tokyo, I started on the tour to Sanashi, which afforded some more unusual experiences.

WILLIAM LEAVITT CURTIS.

Events in Kyoto.

On February 15, Mr. Fred B. Smith and Mr. Raymond Robbins paid a brief visit to Kyoto. Mr. Smith spoke briefly but impressively to the Dōshisha men at morning chapel, and in the evening he and Mr. Robbins addressed a large audience at the Y.M.C.A. Mr. Robbins, although still a young man, has had a varied and really romantic career. He started life as a poor boy in a Tennessee coal mine. Thence he went to the mines out West, and there, in a short time, made a fortune. After that he went to college, and became a successful lawyer, but gave up a promising career to follow the gold prospectors to the Klondike. There he was converted and began to do missionary work among the miners. Since returning to the States he has been engaged in social service. Stating it in other words, his life has been dominated by four successive ambitions,—wealth, education, political fame, and service.

Dr. Hamilton Wright Mabie, with whose mission to Japan readers of MISSION NEWS are familiar, came to Kyoto late in February, and, under the auspices of Kyoto Imperial University and Dōshisha University, delivered a series of six addresses on the general subject, American Ideals, Character, and Life. The individual topics were, The Approach to America, The Background of Race, National Literature, Higher Education, The American and His Government, and The Country and the People. In the first lecture Dr. Mabie emphasized the necessity of approaching a nation in a spirit of sympathy, if one would really appreciate and understand it. In the last lecture he pointed out that, while the American people by necessity of their great material domain, are deeply engrossed in material things, they nevertheless are vitally concerned in religion, especially in its so-called practical side. In addition to these lectures, Dr. Mabie gave an address at the Y.M.C.A., on Abraham Lincoln, and preached a helpful sermon at Kyoto Union Church. What proved to be a very happy occasion was a community supper at the home of Dr. and Mrs. Cary at which Dr. and Mrs. Mabie and Miss Mabie were the guests of honor.

Another distinguished visitor to the city has been Dr. Charles Henderson, professor of sociology in the University of Chicago, and Barrows lecturer to India. During his brief stay he gave an address before the Christian workers of the city, lectured at Dōshisha University on The Social and Moral Significance of the Economic Changes in Society, and spoke at the Union Church service.

On March 22 the Hirase Conchological Museum in Okazaki Cho, was dedicated and opened to the public. Congratulatory messages from the Governor of the *Fu*, the Mayor of the City, and the President of the Imperial University were read, and President Harada, of Dōshisha, and Professor Matsumoto, of the Imperial University, gave brief addresses. It was through Mr. Marshall Gaines, a member of the Mission and professor of natural history in Dōshisha from Nov. 13, 1884 to Nov. 23, 1889, that Mr. Yoichiro Hirase first became interested in conchology. Possessed of independent means, Mr. Hirase was able to devote himself entirely to the collection and study of shells, and this he has done up to the present time. His enthusiasm has resulted in the discovery of a thousand species of shells new to the science, and in the new Museum, which he has erected at his own expense, at a cost of 50,000 *yen*. An extensive collection of shells and shell products, the latter including an exhibit from Long Beach, Calif., is on view, and is highly interesting, even to the uninitiated.

Dōshisha commencement is usually coincident with the blooming of a beautiful white magnolia in the Imperial Park, but this year, when commencement day arrived, the buds of the magnolia were still fast sealed. 131 students were graduated.—80 from the boys' academy, 16 from the semmon department, 9 from the theological department; and 24 from the academy, and 2 from the higher department of the Girls' School. Four of the graduates from the theological school expect to go to America, one to enter Pacific Seminary, one, Hartford, and two, Oberlin.

DANA I. GROVER.

Matsuyama Dōjōkan.

(WORKING GIRLS' HOME.)

A certain philosopher took great pride in his garden, where he used to walk and study. To some friends who laughed at his narrow quarters, he replied, "Yes, it is not very long, or very broad; but oh, it is wondrous high!" The Dōjōkan, as an institution, is not very great in length of years,—being but eleven years old; nor in breadth of work,—being confined to but a single, lowly class; but it is high in its ideals, which it is ever striving to realize among the working girls who come under its influence.

Every institution, in its ultimate analysis, has, as its background, a commanding personality. As the Okayama Orphanage has its Ishii Juji; the Hull House, its Jane Addams; the Chicago Commons, its Graham Taylor; so the Dōjōkan has its Omoto Shinjiro. This interesting personality was born in this city in 1872. Leaving the common school at the age of 14, after five years as apprentice and clerk in a store, he went into business on his own account, meeting with great financial success, and soon yielded to the temptations that came with easy money. Riotous living, estrangement from home, and loss of his birthright by disinheritance, were followed, fortunately, by a "coming to himself," and a genuine conversion in 1899. This latter was the result of hearing a sermon by Dr. S. L. Gulick, preached at a theatre meeting, which Mr. Omoto and several kindred spirits attended with the avowed purpose of breaking it up by a disturbance. The talk on "Pessimism and the New Life" riveted his attention, and proved the turning point in his career. Dr. Gulick thus became his spiritual father, and at his suggestion the young man began to earn an honest living as day laborer in a Spinning Factory, with twelve hours of hard daily toil, and, on alternate weeks, twelve hours of night work. The following three years were years of honest toil, Bible reading, much meditation and prayer, and growth in spiritual graces. He became sober, faithful, and watchful, while his sympathies broadened into unselfish love and a great desire to do something

to help his fellowmen, as he himself had been saved and helped. And the Lord set before him an open door of service just where he was.

Thru industry and fidelity to his employers, promotion came rapidly, and the end of the second year found him a salaried official in the Company, being the agent for employing new girls of the factory, and also inspector of the boarding houses where the hundreds of girls lived when off duty. He thus got, at first hand, an insight into the heart of the great factory girl problems, and his spirit was stirred within him, as he saw the mass of these workers almost wholly given to immorality. He found that "boarding house" was but a polite term for assignation house, some of the keepers being actually proprietors of legalized brothels elsewhere, who found their recruits from among these girls. There was point to the little ditty that was (and is) bandied around among the men:

"To call a factory girl a human is absurd
As calling butterfly or dragonfly a bird."

As a growing Christian, developing in practical outlook, Mr. Omoto was constantly asking, "Lord, what wilt thou have me to do?" Knowing the man and knowing the background, it is easy to understand that one result of this honest query must be an organized effort of some sort in behalf of those overworked, "non-human" girls, whose ages were from seven years and up, whose physical health was constantly endangered in the ill-ventilated, dust-filled rooms, where they toiled for twelve hours a day (with alternate weeks of twelve hours of night work), and whose moral health was equally endangered in the prurient atmosphere of their boarding houses.

At first, a sort of recreation club was started, called Dōjō-kai (Sympathy Society), by which the girls, particularly those of from seven to twelve years, who especially appealed to him, were invited to the chapel, for an hour of games and social time, three evenings in the week. Sometimes as many as seventy were in attendance. Gradually a little reading, and writing, and sewing were added to the program, and these evenings became a time of relaxation, recreation, elevation, and real profit. But to get and keep a real control over the girls it became evident that he must himself become a boarding house keeper. Many obstacles stood in the way of this, but these were heroically met and overcome, and he was at last given a license. The initial expenses for this new enterprise were guaranteed by Dr. Gulick and Miss Parmelee, both of whom had, from the first, backed Mr. Omoto most sympathetically in all this work.

On March 27,1902 the new boarding house opened its doors with 22 girls. For many reasons the numbers fluctuated, falling once to seven, rising again to 50; but always the ideals were kept high, and good results came. The rules against drinking, irregular hours, company with men, indecent talk and songs, together with required attendance at prayers and night school, proved distasteful to some, at first; but, in the end, the good results of this regime shut the mouth of opposition, and won many supporters.

An appeal to the public for support brot contributions from a wide circle, which made possible the next great realization in plans, by the purchase of land and the erection of suitable buildings for dormitory, chapel, night school, and office. In Dec., 1903 a third of an acre of land was bought, and this was added to in 1906 and '07, until an acre and a half had been acquired, and eight buildings had been erected to meet the growing needs. Careful management and strict adherence to high ideals won for the Home, recognition from many quarters. The Factory itself, from opposition, at first, came to make a monthly subscription. The reports and statistics of the Home were frequently quoted in the national meetings of industrial workers. A visiting official from the Home Department of the Government, impressed with the hygienic, educational, and moral features of the Home, characterized it as

SHINJIRO OMOTO AND MRS. OMOTO.

MAIN BUILDING AND DORMITORY.

Night School.

Weaving Room.

"a work of national importance," and recommended the adoption by other institutions, of several of its special features. And since 1909, it has been the recipient of an annual gift of 200 *yen* from the Government, in recognition of its worthy efforts.

For ten years the Home stood as champion of the higher and better life among factory girls. In matters of health, mortality, length of service, money saved, education, and morals it stood, for some years, without a peer, but it had the satisfaction of seeing many of the ideas it had been working out on a smaller scale here, adopted by the larger factory boarding houses in the great centers, with the consequent bringing up of their statistics to a fairly high standard.

In April, 1911 a meeting was held to celebrate the completion of the first decade of life and work of the Home, and a memorial pamphlet was published (in Japanese), which shows that during this period contributions were received to the amount of 10,222 *yen*; land acquired to the amount of 1,723 *tsubo* (1,200 *tsubo*= 1 acre); eight buildings erected, valued at 5,000 *yen*; and that the whole plant represents now a value of 8,300 *yen*. The girls in residence earned, at an average of 21 *sen* per day, 13,524 *yen*, of which they paid for board 8,890, leaving 4,634, or an average of over 25 *yen* per year, which was deposited in the bank to their account.

But with growth and study of the deeper problems, there has come a wider vision, and, with it, a change in the methods of work in the Home, in the line of enlarged scope of work and influence. While the original aim was to influence the few hundred girls in the local factory, it has been evident, for years, that these were but a fraction of the working girls in the city and province. To every one employed in the factory, there were probably ten at work elsewhere, in the vicinity, sitting at the hand loom, weaving *kasuri*,—a native cotton cloth much used for common clothing. The improvements in the general boarding house regulations had largely done away with the former atrocious conditions, a fair amount of decency had come to prevail there, and the girls, under better matrons, were quite properly restrained and protected. But in the case of the *kasuri* weavers, they were scattered everywhere, thru the city and the country, working long and hard, to be sure, but under far less restraint and protection in their off duty hours. With little pride in their life, and little strength against temptation, they form a general menace to the morals of the community. For a long time this class has been under contemplation and study, and in our report of Aug., 1907, it was said, "We would like to erect a building for a well equipt weaving department to accommodate about 50 girls." With the growing belief that the mission of the Home lay in this direction, the die was finally cast, and soon after the decennial celebration in 1911, definite steps were taken to reorganize upon the new basis, for work among the weavers. Direct relations with the Factory closed with that year, and since January, 1912 the Home has been committed definitely to the new venture. Starting with nine looms, this number has been increased to 24, and will be 30 from April 1st. For the accommodation of these, two new buildings have been put up for 800 *yen*. As dormitory space is limited to 30 girls, a number of applicants who wish to enter in April, after graduating from the primary school, have unfortunately had to be rejected. While the work itself is self-supporting, there is need of money for a new dormitory. Each girl produces on the average 13 *tan* (1 *tan*=24 yards) per month, which sells for 1.65 *yen* per *tan*. She receives, in wages and in a share of the profits, about 6 *yen* per month, pays 5 *yen* for board, and has about 1 *yen* clear profit remaining. The total output expected after April, is between 300 and 400 *tan*, for which there is already a standing order.

The same general rules and regulations prevail, as in the former regime, with chapel, night school, classes in Bible

singing, and etiquette, to which the girls are responding nicely, and under which they are making a good, all-round development. There are some serious problems yet confronting us, financial and others; but in full faith that "thus far the Lord hath led us on," we face the future with confidence, believing that yet greater good than heretofore is to come out of this "sociological experiment," and that sympathetic friends will join hands with us now, as in the past, to make this attempt at social service a success.

HORATIO B. NEWELL.

Bible Lovers' Guild.

Seisho Aidokkwai—that is what we call it—a new organization to meet an old need—the need of a daily Bible reading habit among our Christians—what worker has not felt it?

The start was made at the beginning of the year. First a little booklet was prepared—Guide to the Study of Matthew, it is called—to serve as an outline for daily study. This consists of a suggestive running analysis of the book, the portion belonging to each chapter appearing first, followed by a division of the chapter into five parts, with indication of the central theme for thought and study under each. This gives work for five days, the sixth and seventh days being reserved for a review of the chapter, and assigning of an appropriate title, also the memorizing of the key verse, and deciding on the principal teaching of the chapter. Thus outlined, the whole book of 28 chapters is covered in 28 weeks.

The booklet was made small, the same as the Matthew portion, and a strong envelope prepared to receive the two, so that the packet might be slipped into the pocket, and carried with one. On the outside of the envelope were printed the three simple rules, which everyone must see every time the envelope is taken up: to read the Bible every day, to pray with the passage read in mind every day, and to learn at least one verse of scripture every week. Inside the booklet was inserted an application blank for membership, containing the above in the form of a promise, to be signed by the applicant and handed, with the registration fee, to the leader of the organization.

With this material in hand, a personal canvass was made of all the Christians and inquirers in town, and a sample envelope, and a letter describing the plan, were sent to leaders in each place in the province, where there are Christians, with a request for their co-operation in soliciting members.

What of the result? Well, up to date we have about a hundred names on the list, of people in Miyazaki, and half as many more outside. So far so good, but we went further. We proceeded to organize the local members into groups, to meet each week, to study together the chapter they had studied individually the week before. The result was five different classes, meeting each on a different night or day, under different leaders, at the members' houses in turn. This brings out an average weekly attendance of some fifty members, the number sometimes reaching nearly a hundred.

The rules are simple and explicit—the meeting is limited to an hour, tea and cakes are barred, and, so far as possible, the meeting is held in a different place each time, to give an excuse for drumming up absentees. The plan is to hold each month, alternately a group social and a general union social, in connection with the study. A monthly letter is sent out to every member, to foster the spirit of the organization.

This is the whole plan briefly outlined. We have no patent on it. It doesn't do all you might expect of it, but it is the most effective method we have yet tried for developing intelligent interest in the Bible. It is sufficiently successful to warrant our going ahead with the preparation of the second booklet in the series, this being an outline study of John.

C. BURNELL OLDS.

The C. E. Convention.

Organized Christian Endeavor may be said to have come of age in Japan. It has just held its twenty-first annual convention. The meeting had to contend against three great difficulties, the semi-comatose condition of a number of the Endeavor societies, the keen rivalry of many other meetings, and the fact that Tokyo is a convention-hardened city. So the attendance was small, only twenty-five churches sending delegates. But this representation covered a wide stretch of country, from Sendai to Seoul (in Korea), and the convention itself proved a memorable one in several particulars. The weather was ideal. The convention was held in the large Central Tabernacle, warm-hearted Methodists thus being our hosts for the first time. The music, both by soloists and choirs, was a genuine delight, even to foreigners, and showed how far the Japanese have traveled musically since the days of one-fingered baby-organs, and monotonously discordant attempts at the singing of Western tunes. President Osada struck a heroic note in his opening address, when he pled for greater willingness to suffer in the cause of righteousness, little realizing that, before the convention closed, one of the delegates would be put to a practical test, and would meet it with quiet courage. Secretary Sawaya reported twenty-nine new societies organized during the past year.

Great prominence was given, in the leading addresses, to such topics as prayer, Bible-study, public worship, and Sunday observance. A Declaration was put forth, pledging endeavorers, for the coming year, to special effort toward securing a larger church and prayer-meeting attendance.

The Junior Rally was "the best yet," with pleasing exercises by the children, and admirable addresses by Mr. and Mrs. Landes, of the Sunday-school party, Mr. Y. Nishizaka, editor of *The Sunday World*, and Mr. T. Kurushima, the prince of story tellers. Music was furnisht by the string band of the Mitsukoshi Department Store, its twenty-three boys being drest in old Italian style. There was but a scant attendance of missionaries at the ordinary sessions of the convention, our own Mission being represented by Miss McKowan and the writer. Among the prominent speakers were such *Kumi-ai* leaders as Rev. Messrs. Kozaki, and Tsunajima, of Tokyo, Osada, Sugita, and Ebizawa, of Osaka, and Katagiri, of Sendai. Also Mr. Sawaya, of Okayama, and Mr. Ko, of Chosen (Korea). The last named was the object of an abusive attack by some thirty of his fellow country men (most of them Christians), studying in Tokyo. They invited him to dine with them on Sunday afternoon, and then set upon him, striking and bruising him on the head and back, because of his pro-Japanese attitude, and his refusal to mix in politics. He bravely gave his fellow Koreans good advice, urging them to be less clannish, and to join with Japanese Christians in the churches and Y.M.C.A.; also to follow the example of the Scotch, and thus help to make an Oriental Great Britain, to which Chosenese and Japanese should make their respective contributions, material, intellectual, and spiritual. Then the pounding began. How tragically this rough-house play might have ended, had not two Japanese policemen interfered in behalf of Mr. Ko, it is hard to say. When, at the Monday morning session, on the insistence of President Osada, and others, Mr. Ko, with great modesty, and calmness, told the story of his Sunday experiences, thrills of sympathy ran thru the audience. It was the most dramatic incident of this, or any other recent convention. Earnest prayer was offered for the speedy establishment of better feeling between Japanese and Chosenese, on the basis of fairer treatment, and all present felt that Endeavorers are doing much, and can and must do more yet, to secure the answer to such prayers.

The Clark banner was awarded to Chosen (Korea), with great enthusiasm,

and it was voted unanimously to hold next year's convention in Nagasaki. Secretary Sawaya was appointed a delegate to the Los Angeles Convention, the coming summer, and President Osada, a delegate to the World's Convention, to be held next spring in Australia.

JAMES H. PETTEE.

The Song of the Tōrō.

1. I am a venerable tōrō[1]—
   Made in ages long ago,
   To stand in front of Ruridō,[2]
   Tate matsuri sōrō.[3]

2. To stand in front of Ruridō,
   Guiding pilgrims to and fro,
   As through this sorrowful world they go,
   Tate matsuri sōrō.

3. In times of peace, from West to East,
   Came here to worship many a priest;
   With weary feet and step full slow,
   Tate matsuri sōrō.

4. Hence, when warclouds filled the sky,
   Went armored knight to fight and die;[4]
   How brave they were, no tongue can show,
   Tate matsuri sōrō.

5. Here came the monk of Shakamuni,[5]
   And here the squire of Yoshitsune,[6]
   That man of mighty fame you know—
   Tate matsuri sōrō.

6. Here came the friends of Ashikaga,[7]
   Here dwelt the foes of Nobunaga,[8]
   Alas! they're gone, both friend and foe—
   Tate matsuri sōrō.

7. One and all they now lie low,
   Alone I'm left, no light to show,
   An old, deserted, stone tōrō—
   Tate matsuri sōrō.

8. O learn of me, ye sons of men!
   Where you are now, I once have been,
   Who now am but a dark tōrō—
   Tate matsuri sōrō.

9. Where I am now, you'll surely come,—
   Give light and joy till you go home,
   On rich and poor your blessings throw—
   Tate matsuri sōrō.

10. I had my time, that time is passed;
    You have your day, it will not last;
    Shine all you can, no dark tōrō—
    But be a spiritual *denkitō*[9]—
    Tate matsuri sōrō.

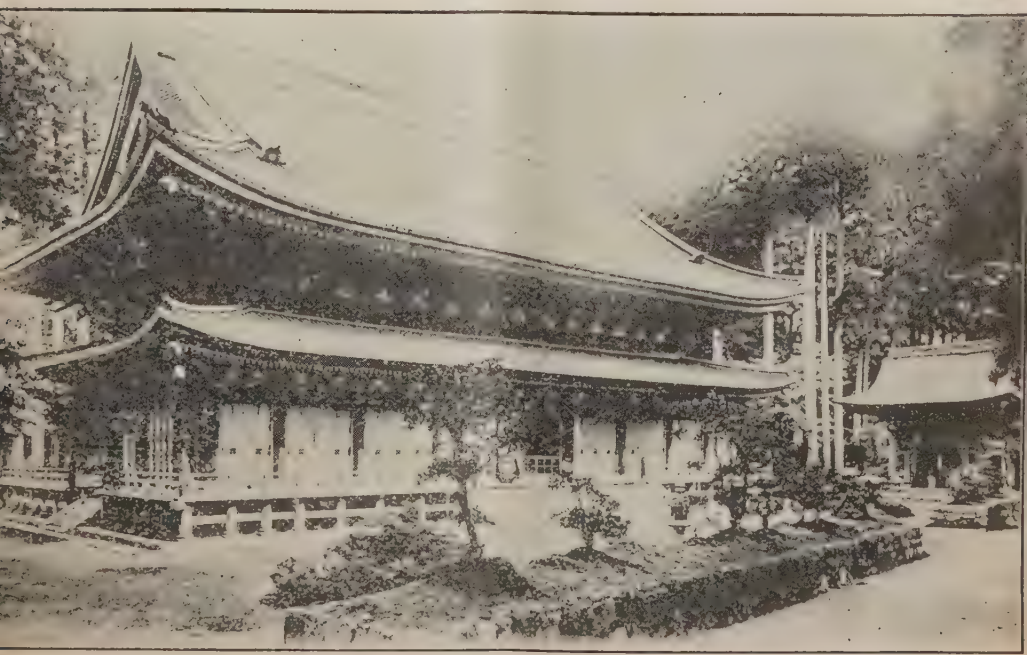
M. L. GORDON,
Hieizan, 1889.

NOTE.—1. A tōrō is a stationary lamp or lantern, found especially at Shintō shrines and Buddhist temples. In this case, it was a stone pillar-lamp about five feet high. 2. Ruridō is a small temple in a picturesque spot near the camp where American Board missionaries summered, in the eighties and nineties. 3. A highly respectful verbal affix, as in zonji-tatematsuri sōrō, I think, a form used in epistles, but not in colloquial. 4. From about 960 the great monastery on Mt. Hiei maintained a force of priestly knights, sōhei, which was often a menace to the peace of the realm. The contests between those of Mt. Hiei, Miidera, and Kōfukuji (Nara) were deadly. Hieizan priests were the first to employ such troops. 5. Shakamuni was (is) worshipt at Shakadō on Mt. Hiei, ranking with the Saga Shakadō, near Kyoto, as perhaps the most famous seats in Japan, of Shaka worship. 6. Yoshitsune was a younger brother of Yoritomo, the founder of the system of Shogun government at Kamakura, in 1192. The brother was famous for his agility and expertness in the use of arms. His "squire" was Benkei, the Samson of Japan. 7. Ashikaga Takauji in 1338 establisht the second Shogunate at Kyoto. On one occasion he led his troops to Mt. Hiei in search of the Emperor Go Daigo, who was a refugee there, after being defeated by Ashikaga. 8. Oda Nobunaga was virtual ruler of Japan in the sixteenth century. Because the militant priests, sōhei, of Mt. Hiei had joined the forces of Oda's enemies, he took terrible vengeance in 1571, by burning the temples and slaughtering the priests on Mt. Hiei. The temples have never been restored in number or in magnificence, to compare with the former ones. 9. Electric light.

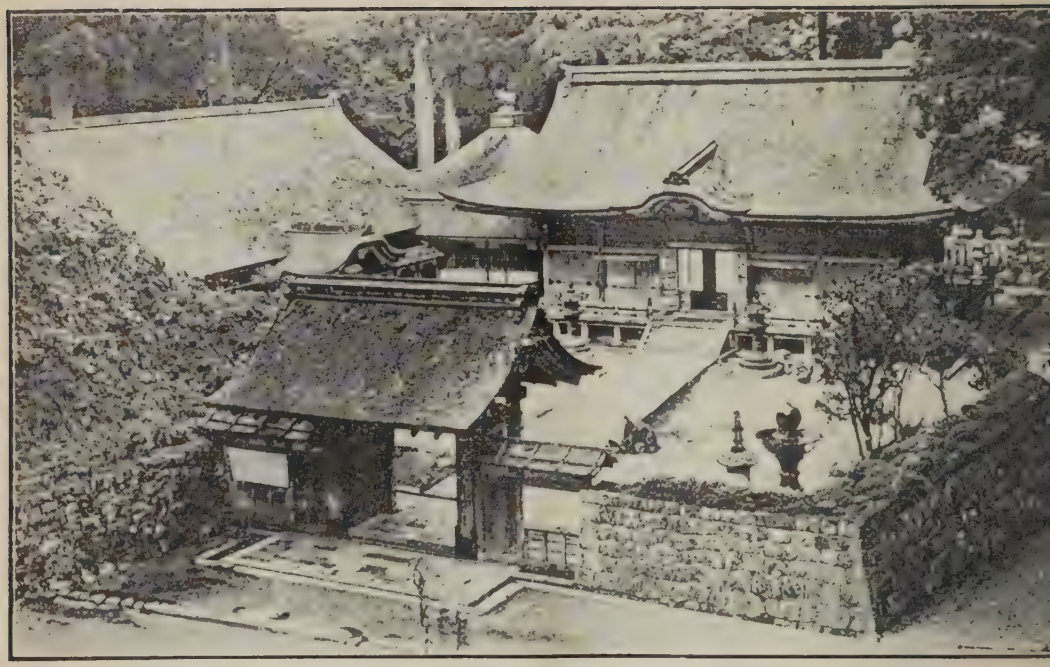
Mount Hiei, Seat of Tendai Buddhists.

From Kwammu Tennō and Dengyō

At Sakamoto, Beginning the Ascent of Mt. Hiei by Kago.



Dai Kōdō, the Massive Lecture Hall, with Splendid Double Roof.
(national architectural treasure).



Jōdō-in, with Kara Mon, Bronze Fountain, Amida Hall, Chapel, and Tomb of Dengyō Daishi.

Shaka Dō, Founded A.D. 834 by Jakkō Daishi, Seat of a Gilt Shaka Nyorai Carved by Dengyō Daishi.
(national architectural treasure).

Daishi (794) till Oda Nobunaga and Toyotomi Hideyoshi (1571) Hieizan was a great center of history and politics, but especially of art and religion. No other mountain in Japan was so renowned and to none other did so many personages and pilgrims resort. From no other went forth influences so potent and so numerous to determine the destiny of the nation. Beginning with an anchoretic hut, and possibly a few poor Sannō fanes, there followed a mighty religious foundation with three thousand temples. The seat of learning and the source of culture, Hieizan was also the scene of deadly sectarian feuds and of exterminating political warfare, which saturated its soil with human blood. Consecrated by the ashes of sculptured buddhas, nyorai, and bosatsu, and hallowed by the presence and graves of scholars and saints, the mountain is one whose history, if recorded in detail, would fill volumes. Indeed, it is scarcely three months since an official life of Dengyō Daishi appeared, covering some eight hundred large pages.

According to tradition the first connection of Buddhism with the mountain was in the time of Shotoku Taishi, but apparently its religious history antedates this sixth century; for near Benkei's Spring, stands *Sannō Yashiro*, where the ancient god of the mountain is still worshipt, tho the chief shrine is at Sakamoto; at various other parts of Hieizan remnants of this same guardian deity are found, as at the tiny chapel at Ruridō. The fully substantiated history of Hieizan, however, starts with 788, when Saichō, a zealous youth of twenty-one, founded a temple, Shikwan-in, soon known as Kompon Chūdō, which became a sort of Canterbury Cathedral for the nation. The name—Original Central Hall—arose from the fact that a building—Monjudō and Kyōdō—was erected on either side. At Chūdō, Saichō installed *Yakushi Nyorai*, the deity of physical health,—a life-size sculpture by Saichō himself. In 794 the emperor attended the dedication, with a concourse of distinguisht political and clerical personages from Kyoto and Nara. From then the cult of Hieizan became the state religion, with lavish imperial patronage. Chūdō was charged with the duty of safeguarding the imperial house and realm from evil spirits. Especially at New Year's was there an elaborate ceremony, with supplications for the peace of the realm and the eternal duration of the throne.

In 804, by command of the emperor, Saichō went to Mt. Tendai, Chekiang, China, to study Buddhism, and, on his return, in 805, he named his sect Tendai, Heavenly Tranquillity. He brought back many Chinese books on Buddhism, and started a reform movement which soon swept the older, Indian, sects into oblivion. He was a great personality, of fine, rotund physique, of commanding social and intellectual gifts, a great favorite with Kwammu, by whose patronage and that of Saga, he was enabled to build up a strong community on Hieizan, between 805 and 822, the date of his death. The emperor, Saga, in 823, styled the Hieizan religious community Enryakuji, after the name of the era (Enryaku 782-806) in which Saichō founded it, and the parent sect of Tendai is officially known as Enryakuji to-day.

Near Chūdō, stands Daikōdō, the great lecture hall, of massive proportions, perhaps in its setting and exterior *tout ensemble*, the finest temple on the mountain. It was founded by Chief Priest Gishin (Shūzen Daishi † 833) in 824, and has an interesting variety of images, the main one being *Dainichi Nyorai* (Amaterasu), with *Miroku Bosatsu* on the left, and the Eleven Faced *Kwannon* on the right. *Bonten* (Brahma), *Taishaku* (Indra), *Monju Bosatsu*, and the *Shi Dai Tennō*, four great heavenly guardians, as well as a statue of Kwammu, the emperor, are there. Gishin was a student at Mt. Tendai, and, on return, became associated with Saichō, whom he succeeded; in 824 the emperor, Junwa, created the office of *zasu*, and appointed Gishin first *zasu*, or chief priest.

It has been said that Saichō's divinity

school required twenty years for graduation; however that may be, there was an interesting seminary close to Daikōdō, called Kaidan-in, whose hall was erected by Gishin in 828. A building so-called, still stands south-west of Kōdō, on the way to Benkei's Spring. *Shakamuni Butsu, Monju Bosatsu* and *Miroku Bosatsu* were installed there, in whose presence ordination services were held at which the Tendai precepts were imparted to candidates for the priesthood; here students were admitted to the order as priests who were sent to the sixty odd provinces into which the Tendai teachings had penetrated. There were but three other *kaidan*, in the country, including one at the Daibutsu temple, Nara, and Saichō, who secured, in China, admission to the Buddhist apostolic succession, aroused great opposition from other sects, who were jealous of their authority to confer holy orders.

Jōdō-in, "Ball Temple," is, in some ways, the most attractive of all Hieizan temples. Founded in Tōtō Nishidani by Saichō, who installed an *Amida* carved by himself, the temple derived its name from this fact, since Jōdō, is the *Amida* heaven. Possibly because of its central location for Tōtō and Saitō, the remains of the beloved Kaisan Daishi (Saichō, who died at Chudō) were reverently interred there in 854 by Jikaku Daishi (Ennin), a pupil of the great master, then raised to the office of *Tendai Zasu*. This month Tendai celebrates the 1,050th death anniversary of Ennin, great scholar (ten years in China) and evangelist, who founded many temples from Nikkō to Daisen. It was he who establisht the Hieizan Ninaidō. A few years ago we spent an afternoon at Jōdō in, eating lunch, by invitation, in the Amida-dō (on the left in the picture); later the priest conducted us thru the temples, exhibiting the treasures, of which, among the specially prized, was a sutra written in the blood of past incumbents.

Of Ruridō's history we know little. It stands picturesquely in Saitō Kitadani, a small temple, the sole representative of a former great pile, as shown by foundation stones on the neighboring terrace, where a never-failing spring of delicious water bubbles from the mountain side. This pile, along with all else of architectural grandeur on Hieizan, was destroyed by Nobunaga in 1571. Before the end of the century a temporary structure was erected, and in 1630 a permanent temple was built, in which the chief deity is Yakushi Nyorai, supported by *Nikkō* (sun-god) and *Gwakkō* (moon-god), and defended by the twelve *Shinshō*, heavenly generals, each bearing his peculiar weapon, and crowned with a symbolic animal in the order of the zodaical signs, rat, bull, tiger, etc. The name (瑠璃堂) is not only rythmic and musical to the ear, but poetical and suggestive to the imagination—the Sapphire Hall. Unmistakably, Ruridō, with its natural setting, is a gem.

ARTHUR WILLIS STANFORD.

An Enthusiastic Sunday School Convention.

This is the day of organization. And organizations of the same character and purpose must have their conventions. The National Sunday-school Association of Japan held its Seventh Annual Convention in Osaka on the first three days of April. One of the speakers from America said that he was at a Sunday-school Convention in Philadelphia, while a convention of an association of undertakers was in session in the same city and on the same days. They had met to discuss the newest and best methods of burying people. The Sunday-school workers had gathered to learn the best way to give new life to people before they died; in other words they wanted to "*overtake* the young people before these other men could *undertake* them." The delegates at this Osaka convention exhibited a like desire and purpose. There were only about forty of them from different parts of Japan—but this number was swelled greatly by the Christians of

the city, and by missionaries of the vicinity. The chief feature of the convention, however, was the presence of a band of twenty-nine American tourists, who are *en route* to the World's Sunday-school Convention to be held in Switzerland shortly.

It is to be regretted that an impression was current in Japan that all the members of this party were Sunday-school workers. Because of this, on several occasions, disappointment was felt at the appearance of only a few of the party, when preparations had been made for the whole number. The speakers of the party were ten—two of whom were ladies. A young man of the party, Mr. Roper, showed great skill on the piano, in rendering hymn tunes with variations, and the singing of Mr. and Mrs. Landes gave great pleasure to all who heard them. The party itself gave an excellent rendering of their tourist song. These men and women did not make the greatest impression by the words they uttered, but by the fact that they were mostly prominent and active business men, who gave themselves and their means to the religious education of young people in the Sunday-school. The most thrilling speech was made by Mr. Landes, on the second night, in the Osaka church, when he delivered a message given to him by 630 men of John Wannamaker's Bible class, of Philadelphia.

"This Book is the best book, and Jesus is the only Savior" was the message. When Mr. Landes asked all in that audience, who personally believed that message, and wished to echo it back to Philadelphia, to rise—nearly seven hundred people stood up. The effect of this testimony was thrilling. The children's rally in the Y.M.C.A., also made a great impression. In spite of the mud and the rain, twelve hundred children, with their teachers, listened attentively to five speeches. They were amused and enthused by the stories and the singing. They gave a great ovation to Mr. H. J. Heinz, the veteran leader of the party.

This white-headed gentleman of nearly seventy years, delivered his message with the love and tenderness of a grandfather. And the message which they all brought, was a very simple one—the Bible is the only Book, and Jesus the only Savior. The addresses of these experienced Sunday-school workers during the convention, were most practical and thought provoking, dealing with almost every phase of teaching, and embracing every department, from the little children's to the old people's classes. Two hours, on one afternoon, with the missionaries, was far too short to be satisfactory. The topic of the Teachers' Training class aroused the greatest interest, and this idea and plan is likely to result in something practical in Japan, in the near future. Two competent instructors—one foreign and one Japanese—staying for a month in each of the large centers, could form large classes for teachers, and could help, by their addresses in the churches and Christian schools, all who were engaged in Sunday-school work. So many good things were said and so many good methods suggested, that the danger is that some enthusiasts will attempt too much. The need of the hour is for a competent Japanese leader, of wisdom, to tell them to do the first things first.

The convention appointed three delegates (Rev. H. Kozaki, Dr. Ibuka, and Mrs. Hirooka) to attend this year's world convention at Switzerland, and to invite the next international convention to come to Tokyo, in 1915, if practicable. Mr. Heinz and Sec'y Brown went to Tokyo, to confer with prominent people about this matter. The two greatest needs, on an occasion of such importance, will be a very large audience room, and sufficient hotel accommodation, at reasonable rates. If these two conditions can be met, and the expense provided for, one thousand American delegates alone will come, in two parties—one sailing from San Francisco, and another from New York, direct for Japan, by way of the Panama Canal.

GEO. ALLCHIN.

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ADVERTISEMENT OF VOLUME XVI.

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發行兼編輯人 アーサー、ウイリス、スタンフオルド
（毎月一回十五日發行 但八月、十月ハ休刊）
印刷人 管間德次郎
發行所 スタンフオルド方
印刷所 福音印刷合資會社神戶支店